

Aphorisms of Masquism

Aphorisms of Masquism:

*The Wisdom of the Fundamental
Grammar of Life and a Religion
for Democracy*

Organized and Edited by

Meera Grimes

Cambridge
Scholars
Publishing



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This book first published 2017

Cambridge Scholars Publishing

Lady Stephenson Library, Newcastle upon Tyne, NE6 2PA, UK

British Library Cataloguing in Publication Data
A catalogue record for this book is available from the British Library

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ISBN (10): 1-5275-0009-8

ISBN (13): 978-1-5275-0009-9

I place this book at the feet of my Guru

Swami R. Vaidyanathan (Remaji)

Who dedicated his work of Masquism

to all of humanity

Whom He loved as a father would love his family



Swami R. Vaidyanathan (Remaji) in 1960

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TERMINOLOGY

	FACTORISM	HISTORISM	MASQUISM
God	Director of History Boss; King <i>Himperson</i>	Nature	<i>RAder</i> (pronounced as <i>Raahder</i>) Player <i>Impersonator</i>
World	Factory History	History	<i>Masque</i> (pronounced as <i>mask-q</i>); Play/Sport God's impersonation
Physical Body & Mind	Factor	Factor	<i>Mask</i> (<i>Masqual</i> <i>Factor</i>) God's impersonation
Individual (Ego)	<i>Factorader</i>	<i>Historader</i>	<i>Maskrader</i> (pronounced as <i>maskrayder</i>); God's <i>impersonational self</i>
Activities of Individual	<i>Factorade</i>	<i>Historade</i>	<i>Maskrade</i> God's <i>impersonational play</i>
Activities of World	<i>Factorade</i>	<i>Historade</i>	<i>Masquerade</i> God's <i>impersonational play</i>
Substratum Self	RA		
Creative Power	MA		

FOREWORD

This book is the monumental work of Swami R. Vaidyanathan (1913–90). It contains the theories of Factorism, Historism, and Masquism, which are interlinked. In and around the 1940s, when Swami Vaidyanathan analysed the root cause of the human versus human problem, this theory emerged in his mind, giving a radical solution for human suffering, and thereby enhancing world welfare. When he looked at the result of his research, the individual's liberation or salvation, which is the subject matter of religion, came with it as a surprise built-in gift.

In the early 1950s, Swami Vaidyanathan wrote his first finished systematic exposition on his philosophy and named it *Aphorisms of Masquism*. This is obviously a gigantic network of ideas that were all amazingly interwoven. Throughout the years, he also wrote hundreds of elucidations from various points of view. However, circumstances did not allow him to put them into the form of a book and they were left in boxes. Swami Vaidyanathan's writings are independent, universal, original, and authoritative.

To conclude, Swami Vaidyanathan's message is an ancient perennial wisdom in modern scientific language with several new ideas. I have organized the papers of the nine aphorisms of Masquism and presented this book as *Aphorisms of Masquism*.

The gist of the nine aphorisms is as follows:

The first and second aphorisms explain the factor theory or Factorism and speak about the exoteric/scientific truth and practice of the factor theory and the individual's place in history.

The third and fourth aphorisms explain the “masqual” theory, or Masquism, and speak about the esoteric/mystical truth and practice of the masqual theory, showing who the individual really is.

The next five aphorisms are almost the same for both Factorism and Masquism except for the vocabulary. Historism is built into Factorism.

In particular, the fifth aphorism speaks about the “shift” of the thought process in one’s mind that the practice will bring. The sixth aphorism speaks about the “effect” of the shift, and the last three aphorisms speak about the fruits of the effect and where the fruits are: disentrancement or knowledge of one’s substratum self (the ultimate subjective fruit), the “*rassing* capacity” in one’s knowing (the passive objective fruit), and the “*dealing* capacity” in one’s activities (the objective fruit). All the three “isms” are complete in themselves and complementary to each other. Though they all lead to the same goal, the author of the aphorisms has named his philosophy Masquism because it fits with his thesis that the world is God’s “impersonation” or “masque” (pronounced “mask-q”), and the activities of the world are God’s “*impersonational* sport.”

The message in two sentences is this: human beings are now unconscious democratic factors/part-players in the historical evolution, and the time has come for them to live as conscious democratic factors/part-players. This message has been declared in a scientific way in Factorism and in a mystical way in Masquism.

Masquism is a growing philosophy and its main purpose is the reduction of human suffering and enhancement of world welfare.

Dear reader, I, Meera Grimes, am the compiler and editor of this book, presenting the original writings of my Guru Swami R. Vaidyanathan. It is a rare phenomenon and strange situation where the disciple is presenting her Guru’s thesis/*siddhanta* to the world in the form of a book.

PREAMBLE

I. About R. Vaidyanathan

R. Vaidyanathan (1913–90), revered as Swami R. Vaidyanathan in his later years, was born in Chennai, Tamil Nadu, India. I addressed him as Remaji. He was a born musician with perfect pitch from the age of three. He was trained as a scientist, later turning to become a philosopher. He entered Cambridge University in 1934 when he was 21 years old to study the atom with a recommendation from the Indian Nobel Prize winner Sir C. V. Raman. Vaidyanathan was affiliated to Clare College and did research in nuclear physics in Cavendish Laboratory under Lord Rutherford. As he was a born musician and was well trained in both Indian and Western music and could play the piano, he became a member of the Cambridge University Music Club and the Informal Music Club. Sometimes, he played the organ in the church. Let me share an anecdote that reveals his talents while playing the piano. In 1941, world-renowned violinist Yehudi Menuhin visited the Kalakshetra of Smt. Rukmini Arundale in Adyar, Chennai, India. At that time, at the age of 28, Vaidyanathan was also at Kalakshetra. Rukmini Arundale requested Vaidyanathan play some pieces on the piano for Menuhin and he did so. After he finished playing, Vaidyanathan sat quietly without socializing. Menuhin asked Rukmini Arundel, “He is a concert player. Why is he just sitting here? It puzzles me.”

For two years his studies came along nicely at Cambridge. In 1936, he published a paper on nuclear fusion in the proceedings of the Royal Society (Physics) in collaboration with Mr. Alan Nunn May. One day during that period, he had a great experience that completely changed his life.

To put it briefly, one day Vaidyanathan casually heard the word “young” uttered by his landlady. It struck him strongly. Habituated to exact thinking, he pondered about the word “young.” It took his mind to the seed of his existence and beyond. A universal consciousness awoke in him. That was the start of his life as a philosopher. He struggled with his studies and the inner pull of his mind, which refused to even think about his laboratory work. His lab work was pending and he experienced great

anxiety. His colleagues were watching him. “What, Vaidyanathan, don’t you go to the laboratory nowadays?” asked some friends. “You do not have sex. That is why you suffer like this,” said some other friends. “Read the portion of Isaiah,” said another friend, and he did. He started reading the Bible and thought about it. Nevertheless, his mind refused to accept Christ as the “only” saviour because, he thought, what about those who lived before him and became liberated?

Vaidyanathan’s mind was asking questions. He wanted to know why he was hooked to this body, why the world is here, and what is going on in it. After several days, he wished to talk about his experiences to someone but did not know whom to tell. Finally, he went to the church that was inside Cambridge and tried to explain his experience to the priest, but the priest did not understand a word of what he said. With great disappointment, he came out of the church. When he stepped onto the green meadows he said, “Christ, I do not accept you as the only teacher in the world. But I am suffering and I want your help.” In short, his heart was full of bliss. He would get such blissful experience when he was deeply involved in music, though only for short periods. Now, the bliss did not stop. His eyes shed tears of bliss. Then, he saw a light reaching from the sky to the ground. His mind started doing research, enquiring: “What is this light?” At the same time, he felt that something had happened to him; something great had possessed his brain, though he did not know what it was. He thought, “Maybe my mind was conducive for ‘It’ to enter. Let me see what is at the end of it.”

Later, in 1988, he wrote to me in one of his letters: “What happened to me in England is an instance of a mystical impregnation by the Holy Ghost. Christ said, ‘After I am gone, the Holy Ghost will help you.’ It is not incorrect to think of me as the Holy Ghost that Christ referred to. ‘Love God above all and love thy neighbour as thy self and do unto others as you would be done unto,’ said Jesus. His younger brother (because Christ said it first) has given the philosophy for that.”

Unable to fight with the inner current that was pulling him inwards, Vaidyanathan left his studies and returned to India at the end of 1939. He felt that he had nothing to do personally, nor anything to obtain from this world. He wanted to concentrate on his liberation and leave the body consciously, but something prevented him from doing so. The mysterious force that clutched his brain at Cambridge was still holding him strongly. He called it an “inner compulsion.” Actually, that “inner compulsion” did not leave him until six months before his last day on earth.

Vaidyanathan observed the world. His heart melted on seeing the suffering of people. He wished that all beings could live happily. So, he decided to live the rest of his life for the sake of human beings and world welfare. He wished to find a way to alleviate the suffering of people. He wrote, “When I sincerely determined to dedicate myself totally to live for world welfare and said to myself, in a true sense, ‘I do not want anything including my liberation,’ at that moment I was liberated.” The Divine had trapped him very cleverly and made him commit himself to work for God’s world, living only as a person. “It is not incorrect that I have done very great work as an *avatar*, but being as a *jiva* (person),” he wrote.

Vaidyanathan’s deep deliberation took place from 1940 and he methodically worked and found a solution for world welfare around 1947. He wrote, “The scientist forms theories and tests them against the facts of objective happenings. The spiritual scientist that I endeavoured to be, formed various theories and tested them to see if they will reduce suffering and end it radically.”

Vaidyanathan’s message in brief is to tell humanity that God wants His world back from people, and a philosophy to enable the “giving back” in the modern condition of living. In fact, he himself wrote: “I felt in about 1944 that, unless mankind shared a view of life which was reasonable and accorded with the facts of material science and spiritual wisdom from which could be derived a *practisable* (Preamble III) way of life, and which offered a reasonable and verifiable goal of life by experiencing a hope of rising bliss, global cooperation could not come about. Though the germs of such a way of life are contained in many religions and philosophies, a coherent, compact, and comprehensive account of sufficient depth to improve, and with a sufficient ability to be *practisable*, was not available. To prepare that path I was sent out and think I have succeeded. But intellectually, though there is an achievement of my work, practically I am in a perilously precarious position.”

Later, he presented a second version of Masquism in the late 1960s to make the message easy for common people to understand, and that was a separate book by itself. Actually, he recommended that version to many people and taught it to students until his last. Both the versions are complementary to each other and not contradictory (5.6 Higher Wisdom).

The birth of Masquism happened around 1947 in the same year he wrote:

I felt strongly and sincerely that I had accomplished my purpose. I felt that I had found a way for individuals to reorganize their mental and physical

life in the light of the truth and march towards a better order of things. I truly believed that human beings should walk in the new way of life and, if needed, sacrifice their personal life for future generations, for their kith and kin to live happily in the world. I was happy that my findings were also aligned with the thinking of great people in the world. At the same time, I understood that my personal life is going to be used by God as a sacrifice for human welfare.

It was true—he suffered greatly while engaged in such noble work.

Swami Vaidyanathan wished at least a handful of people would learn his message and then methodically convey/spread it to others. It did not happen. He adhered to his principles even in trying situations in his life and died on February 2, 1990 at Pandori, a branch of Pingalwada, Amritsar, Punjab, India, uncared for. His body was given to the Lakshmi Narayan Ayurvedic Medical College for the benefit of students.

In one of his letters to me in 1989, he wrote, “I have done my duty to the world that I was born in. The world did not want to recognize me ... The world should know what it has done to me.” He was healthy until his last and exited from this world in a sitting posture with a divinely triumphant smile on his face.

Vaidyanathan never married. After 1940 he did little but write down his thoughts, mostly in English and some in Tamil. Though he has said that he wrote more than a lakh, only about twenty thousand pages of his writings are now available. Most of them are handwritten in English, on loose sheets, notebooks, diaries, and bits of paper. He also typed several hundreds of pages. He never had the proper facilities to do his work. He lived a very simple life with the principle, “You give me food and, if possible, also shelter and I will give you knowledge.” He never cared for money and fame. He lived a heart-melting, soul-uplifting, unique life. I wrote his biography mostly using his autobiographical notes under the title *Swami R. Vaidyanathan (Remaji)—A Man With A Message to Humanity*, which was published in 2011 in India.

Vaidyanathan’s writings date from 1942 to 1989. I have classified them under the following headings: deep deliberation and arriving at Masquism (1942–7); The thesis of Masquism that includes Factorism and Historism (early 1950s); Masquism in *Vedantic* vocabulary; the eighteen prepositions of Masquism, and prelude to preposition (1960–5); a systematic exposition of the second version of Masquism that he had tentatively named *Isvara Putra Isvara Lila Siddhanta*, meaning Offspring of God and the Play of

God, the version of his message he recommended for the majority of people (1968 onwards); the two institutions named IRI (the Institute of Religious Instruction), and ISR (the Institute of Social Reconstruction) and its various departments (starting from 1950); many individual philosophical topics; ideas for stories to spread his message, and other topics like affects, person, personality development, education, politics, research topics, and many more. Last are the last two years of correspondence to me, which amounted to about six hundred pages, all handwritten in English with some Tamil (1987–9). More work needs to be done. His basic ideas never changed through the years; however, his vocabulary changed a little to suit the linguistic needs of his students.

A word on the eighteen prepositions of Masquism

The Eighteen Prepositions of Masquism form a small book, and there are many elucidations to it. In the foreword to the eighteen prepositions, Swami R. Vaidyanathan says that the most important need today is the promotion of a voluntary self-government by individuals. He speaks about human democracy and spiritual democracy. He says that only religion can do this, but religion is evasively and imperfectly understood and practiced today. This is perhaps the most fundamental cause for the disharmony that prevails in people's lives, both individual and collective. He says that the eighteen propositions of Masquism are meant to free the individual from misconceptions about oneself and restore one to the true knowledge of oneself. The prepositions have been written as an imagery address from God to man (the word "man" indicates both men and women).

II. The Reason for this Work

In 1960, my parents invited Swami R. Vaidyanathan to live with us in our house and gave him a separate room and served him food. At that time I was seventeen, having just graduated from High School. My mother told me that Remaji (we addressed Swami R. Vaidyanathan as Remaji) was my guru, and that I should learn whatever knowledge he shared with me. I sat with him almost daily, learning whatever he taught me. In short, for about seven years I learnt *bhajans* (devotional songs), for which he had composed music, listened to him speak about Higher Wisdom/philosophy to others, accompanied him wherever he went, and wrote down his words in notebooks when he dictated philosophy to me (Remaji called the subject of religion Higher Wisdom). Unfortunately, in 1967 Remaji had to move from our house to our friend's house. However, I continued my learning

and served him. Before I met Remaji I was a performing artist in Harikatha, which is spiritual storytelling similar to Western oratorio. The knowledge I received from Remaji enhanced my Harikatha renderings and took me to great heights in the field of spiritual storytelling. However, the situation became difficult for me. So, in 1973, I stopped contacting him, pursued my studies, and concentrated on my spiritual storytelling profession. I married Professor John Grimes and moved from India to the United States with our only son, Isa.

After a fifteen-year gap, one day in 1987, the divine within me kindled my heart and reawakened my mind towards my guru Remaji. At that time I was living in California and Remaji was in Patiala, Punjab, India. I wrote to him letters of repentance. I came to know that he was involved in an accident, broke his thighbone, and was in the hospital for several months recuperating. For two years he taught me philosophy through correspondence that I voraciously imbibed. In 1988, I also visited him for a week. In 1989, in one of his letters he said that he had written a will naming me as his only disciple and bequeathed all his writings to me. Moreover, he said that we might never see each other again. He wrote that he was preparing for his exit from this world. It became true. Before I could digest what he had taught me, he left his body in February 1990. It all happened so fast that I was not prepared to handle such a great responsibility.

Many years ago, I asked a few professors in America to work with and help me on Swami Vaidyanathan's writings, but they were all busy with their own activities. So, I started working on his writings myself. I felt that it was my duty to let people know about Swami Vaidyanathan's life and his work. Once people come to know about him and his writings, I think things will progress automatically.

Swami Vaidyanathan always wished his teachings to be short, clear, simple, and precise. Then, he would write hundreds of elucidations on them. Although he had written a large number of explanations for the nine aphorisms of Masquism for the sake of his students, they were not written with a particular view for publication. In fact, in the early 1950s Vaidyanathan wanted to publish his thesis/*siddhanta*. He also wrote several prefaces to it, which I have given in this book. But, due to various reasons, he was never able to put them into the form of a book.

I have selected relevant articles from the large amount of the earlier writings of Swami R. Vaidyanathan and compiled, edited (without changing his original words), and organized them, and presented his

thesis/*siddhanta* to the best of my ability. I started working on this book off and on, along with my other duties, only after Swami R. Vaidyanathan left his body. For the past couple of years I have worked intensely and finished this book. Wherever I want to say something myself, I have marked it “IPM.” I have provided most of the subheadings of the book, and also have numbered and compiled it in the manner of a textbook.

III. Regarding Vocabulary

Swami R. Vaidyanathan’s ideas are all interwoven, and therefore it is not possible to explain all the intricacies in an introduction. You will come to know about them while reading the text. However, I want to mention some of them here to make the reading easy for you.

Every important concept of this philosophy is indicated by several words. He used several English words with the meaning that he wants to convey that are not in the dictionary, like *Himperson*, *reknow*, *deludedly*, *Impersonational self*, and so on. Then, he changed the spelling of some English words like *practisable* (instead of *practicable*), *democrading*, *maskrade*, *loyalise*, *maskrader*, and many more. He said the word “*maskrader*” is his contribution to the English dictionary. He also constructed some phrases knowingly that the English language does not use. I have italicized such words. He also spells the Sanskrit word *jnana* as *gnana*. If I changed the letter “g” to “j” then I would have to have changed all the abbreviations that he used in his writings, so I left it as it was.

I have used the original writings of Swami R. Vaidyanathan almost as they are, without breaking the long ten-line sentences into smaller ones or changing the old way of usage into the modern way. So, it may be a little strange and difficult for an average person who is only used to the present-day style of language to grasp the meaning in the first reading. But, I am sure people will enjoy it. Moreover, as I have mentioned already, Swami R. Vaidyanathan himself requested people not to change his special phrases, even though they are grammatically incorrect for certain reasons of his own. So, if you forget the grammar and repeat those phrases several times they will make their meaning clear to you. That is what is important in books that speak about Higher Wisdom.

In this book I am not using diacritical marks for convenience’s sake. Moreover, there are only a few Sanskrit words that are used in this book. So, wherever I felt diacritics necessary I have used double letters, for example, *bhaava*. Some popular words, like *sadhana*, I left as they are.

Apart from these there are two very important words that are derived from English that need clarification. They are *Rader* (pronounced as “Raahder”) and *rader* (pronounced as “rayder”). *Rader* is God and *rader* is the individual ego. These two words are very important words in Masquism. So, to make them clear without diacritical marks, I have spelled *Rader* (pronounced as “Raahder”) as *RAder*, (using capital A), meaning the Player/God, and *rader* (Pronounced as “rayder”) with a small “a” meaning the ego/individual. The *RAder* and the *rader* are the Player and His played role (ego), or God and the individual, or the *Impersonator* and the *Impersonational self*.

Another important point I want to make is about the repetition of words. Repetition of words, though usually considered a defect in a book, is not applicable to books like this that deal with Higher Wisdom because one’s ignorance of the truth is ingrained so deeply that the ideas need to be repeated. Moreover, in this philosophy there is no separation between the theory, the practice, and the fruits of the practice. What you understand is what you are going to practice, and what you practice is what you are going to experience as the fruit of the practice. For example, you understand that your body is God’s *mask*, then you practice being aware of your body as God’s *mask*, and eventually you will experience knowing the body as God’s *mask*. So, repetition of the words and ideas is inevitable. Therefore, as I am presenting the original writings of Swami Vaidyanathan, the repetition of ideas may occur in some places. I have left them like that for the continuity of the article. Moreover, you may see words, sentences, or concepts that belong to the second part, i.e. Masquism, appearing in the first part, i.e. Factorism, and vice versa. It is because the entire philosophy is interconnected. I request that you not be disturbed by this.

So, I suggest that readers be conscious of these points while reading. I think that once these ideas become familiar there will not be any difficulty. Even if a word is not explained in the beginning, please keep reading for you will get the explanation subsequently. So, please be open to letting the language speak for itself in a new way.

IV. What is Masquism?

Masquism is a view of life and a way or philosophy of life, that regards the world as God’s *Masque/Drama*, the individual as He being *masked*, and asks the individual to play one’s part consciously to further God’s *Self Expression* in the *Masque/Drama*. In other words, it is a view of life according to which the world is God’s *Impersonational Sport*.

Masquism respects all great religions of the world. It does not put any restrictions on its acceptors in studying and examining the ideas of various schools of mysticism or several schools of Vedanta, and so on.

Masquism is universal in nature. It does not emphasize the outer life or the inner life but demands a revision of first knowing according to this new view of life. Love of all and love of each is its motto. This shows that it is concerned with both the collective welfare and the individual's liberation.

Masquism provides humanity with a common purpose to live as well as an interpretation for furthering the common purpose for an individual. It says that no action is trivial, however it may seem, which is not *subserving* God's purposes. Every creature obeys the laws of God or Nature, and serves God's purpose. Therefore, it asks individuals to understand God's purpose for each of us and consciously cooperate with God.

Masquism gives God no form or name but a designation as the Director of History or the Player of the *Masque*. It defines God subjectively, as the Changeless Awareness in ourselves, and objectively, as the *Director* of the world process. God is the impersonal principle, the truth principle.

Masquism gives human beings a new, self-regarding conception as *factorader* or *historader* or *maskrader*, from which the new life will spring.

According to Masquism, a good life should be scientific in its efficiency, artistic in its enjoyments, and spiritual in its basic attitude.

In one way, the wisdom of Masquism is nothing new. However, there is newness in the emphasis it places on things already known. It states the eternal religious insight that Swami Vaidyanathan calls Higher Wisdom with regards to the human soul in a new way by using new paradigms and language.

Masquism gives a definite workable plan for the welfare of the world, and explains the subject matter through a set of a new terms specially coined for that purpose.

V. Outline of the Aphorisms

The aphorisms of Masquism are nine in number and they deal with four main topics: the view of life, the way of life, the shift of the thought process and its effect, and the supreme goal of life.

The first two aphorisms explain the Factor theory and declare the exoteric/scientific view and way of life.

The first aphorism says that the world is a natural democratic organization and individuals are democratic factors in it, evolving the world/History, though unconsciously. It postulates God as the *Boss* of the world factory or world organization, or the Director of History (DH). It does not give a name or form to God. Further, it says that the factors/individuals are acting with a measure of freedom, shaping the culture of the world, and evolving the History, but, so far, without being conscious of it.

The second aphorism asks the individual to accept one's factor-hood in History and live as a conscious and cooperating factor in historical evolution. It says that every action of an individual is, as it were, a vote in which they vote for a tradition, which influences "all" others. Therefore, it calls upon human beings to act in every situation *factor-consciously* and *pro-historically*, embracing the democratic ethics that it has furnished in this aphorism. It says that the practice of Conscious Cooperation (CC) with History will yield results testifying to the truth of the hypothesis.

The third and fourth aphorisms explain the *masqual* theory and declare the esoteric/spiritual view and way of life.

The third aphorism declares that the relation between God and the world is one of *Impersonation*. It says that the world is God's Divine Drama/Sport and calls it *Masque* (pronounced *Mask-q*). That is, wearing the human body as His covering or *mask*, assuming an *Impersonational ego* as His dramatic role or *bhaava*, God is enacting His Sport through the *Impersonational ego*. The individual is God in an (self-imposed) entranced condition. The condition is feigned from God's point of view and real from the individual point of view. It says that God can be both at the same time. Further, it says that the drama is democratic in nature and the purpose of the Divine Drama is to evolve the world and also to disentrance the *Impersonational self* simultaneously, and make the *Impersonational self* realize that it is really the *Impersonator*. It explains how the individuals are democratic part-players in the Divine Drama, and are constantly and freely improvising the *drama* and thus shaping its course.

The fourth aphorism asks individuals to be conscious of the truth and play their parts consciously for the sake of the real Player, who is God. It says that one should start from where one is and proceed to the goal, which is disentrancement. It calls the individual a divine *maskrader*, meaning the

user of the body that is God's *mask*. It asks the individual to assume their *mask-hood*, be conscious of themselves as *maskraders* (part-players) in God's Divine Drama and play their parts cooperatively. The spiritual practice for disenfranchisement is Conscious Cooperation with God.

The author of the aphorisms says that the idea that human beings are factors in History is but a concept in which all can participate, while the *masqual theory* is the TRUTH that all can experience. But both views of life lead to the same goal of life, which is the cessation of egoism and the experience of one's ever-attained Perfection.

The keyword in the factor theory is "*Rass*." To *rass* is to appraise people from a democratic angle. It is a mode of knowing according to this new view of life. The keyword in the *masqual* theory is "We." It reminds the individual to enjoy or practice their inseparable relationship with God. All these are explained in this book.

The remaining five aphorisms are almost common to both views in their respective ways, though the vocabulary is different.

The fifth aphorism speaks about the "shift" in the attitude or thought process of the practitioners of this philosophy. It says that the establishment in *Mask Rading Awareness* (MRA) or Factor Awareness will shift or move one's thought process from having personal concerns in men and matters (PCM) to the agent's concern for men and matters (ACM). It says that this new awareness will induce *rasanic apprehension* (comprehension) and induce agential living, which is Pro-God Living.

The sixth aphorism speaks about the result of the shift. It says that, in proportion to *rasanic* apprehension and *Agential* or Pro-God living, God's government that is governing us now will be replaced with God's Conduction. That is the result of the shift. Conduction is God's Grace. In Factorism, the effect of the shift is the factorization of concerns and the ego.

The last three aphorisms speak about the fruits of God's Conduction, namely disenfranchisement or Knowledge of one's Substratum Self (the ultimate subjective fruit), *Rassing* Capacity in one's knowing (the passive objective fruit), and Dealing Capacity in one's activities (objective fruit).

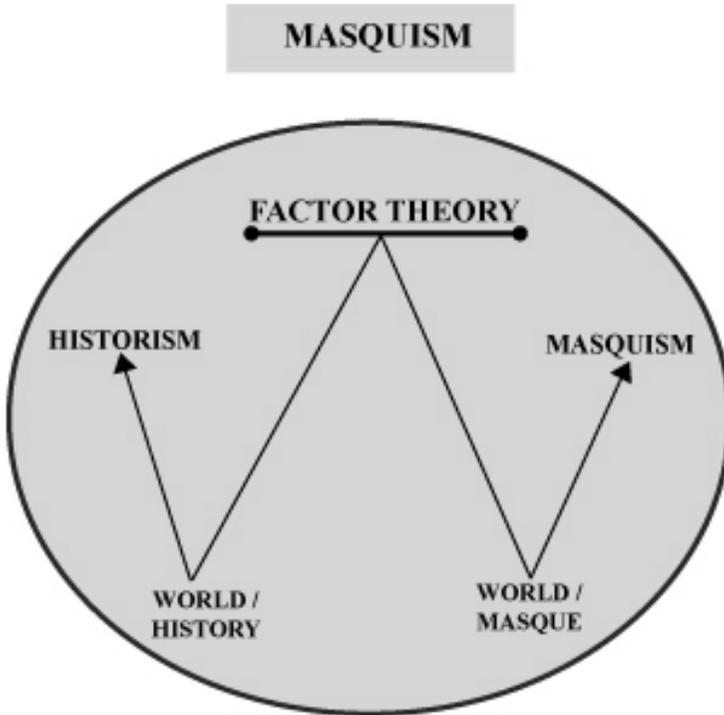
The aphorisms conclude with the statement that those who accept this philosophy can form an *Association of Conscious Maskraders* and perform their activities in *God's Masqual Service* (GMS).

The material part

This philosophy has a material part to it that is called Historism. Historism adds vividness to the theistic part of this philosophy. The common link between the material and spiritual parts is the factor idea.

The word factor refers to the physical body or human body and it is linked with History as the historical factor and with *Masque* as the *masqual factor*.

When the world process is equated with History, the factor theory connects to Historism, and when the world process is equated to *Masque*, the factor theory connects with Masquism. Therefore, the World is History and History is *Masque*. The entire philosophy is called Masquism.



According to Historism, each person is a historical factor and is freely shaping the course of History by the choices that one makes. The individuals are addressed as *historaders*, meaning the History aiders

(helpers). It asks the *historaders* to accept their historical factor-hood and live History *aidingly* (*servingly*). The Historism uses the word “Nature” in the place where God is used in the theistic version. According to Masquism, serving God and serving History are in practice the same as helping the director of an organization and helping their organization.

Swami Vaidyanathan gives justification for treating the history-aiding idea separately. Let me quote him:

One may ask me, “the *Masque-aiding* or factory-aiding idea itself includes the history-aiding idea. So, what is the purpose of bringing this history-aiding idea separately?” My reply is that there are many good people in this world who respond to appeals for justice, equality, fair play, liberty, etc. They may be temperamentally unable to accept the God idea, but they too, in truth, are unconscious factors in History and serving the world. I love them too and want to include them in my plan for world transformation. So, I am separately mentioning this *historader* idea. Again, you may ask me, “Instead of trying to add one more ‘ism’ to the already too many ‘isms’ we now have, why don't you instead try to teach the existing religions in a clear, *practisable* way?” I would answer like this: I am of the opinion that a new presentation has a purpose to serve as a key to the heart of the great religions of mankind.

All the ideas in Masquism are interlinked and interwoven, just like our human body with various parts that are connected to the entire body, or just like the world we live in is connected to the entire universe. It is as if Swami R. Vaidyanathan, by extending both of his arms to the length of infinity, is embracing the (entire known) world tightly to his heart.

ACKNOWLEDGEMENTS

First, I want to thank my husband Professor John Grimes for the freedom and other support that he has given to me to do my guru's work. I convey my heartfelt thanks to Prabha Nagarajan for her unconditional support in all my endeavours from the day she became the student of my guru Swami R. Vaidyanathan until today. Over more than fifty years of her friendship, her valuable suggestions and involvement in my works have been a treasure for me. I thank Mr. Graham Clark for proofreading. I also thank Raman Kumar, Isa Grimes, Suresh Babu, and Ajay Dalla for helping me in the making of this book. My sincere thanks to Cambridge Scholars Publishing, England, and the entire staff of the publishing wing, especially Victoria Carruthers, for publishing my guru Swami R. Vaidyanathan's Masquism, who was once a research student of Lord Rutherford in Cambridge.

Meera Grimes
2017

CHAPTER ONE

INTRODUCTORY MATTERS

From this section onwards, this book is entirely the writings of Swami R. Vaidyanathan (1913–90).

1.1 Prelude

About My Research and Theory

The turn in my life that started around 1936 began with a non-acceptance of the phenomenal conditions of my personality and life and the phenomenal conditions of the world. My life has been a mental war to change them. From 1940, my thinking has been constructively methodical and has been architectonic. It is a massive logical structure; every part of it is logically sound and I can validate every part of the structure. I completed my work around 1947. The research for world betterment ended by my also finding (at the same time) a way for individual salvation or perfection.

About my theory

If we watch any living thing in the world, we find it is growing and changing. All living forms are constantly growing and changing. Our bodies are constantly growing and changing. Trees, plants, and animals are all constantly growing and changing. And due to the interference of the living forms, the inanimate world is also changing. Buildings change, roads change, cities change, villages change, and countries change. So, life is a process of change.

What brings about this change? What makes plants grow and yield their fruit in the right season? The answer is, “the intelligent power we call Nature working according to laws.” This growth takes place according to laws. There is a method in the process of change. But Nature is not the only agent for change. To a lesser or greater degree, there is a self-

consciousness in all living forms that also acts. However, there is a difference in the way one (self-consciousness) reacts to a tree and a dog. Though both the tree and the dog are products of Nature, we name the dog, i.e. we attribute “consciousness” to it, though it may be much dimmer than a human’s. Some scientists even attribute a very dim consciousness to plants and trees. But let us pursue our trend. Accepting Nature as the general universal agent, I say that the consciousness of living forms also acts as a subsidiary agent, acting upon and modifying the forms of Nature, i.e. the “consciousness” acts upon the (physical and mental) body, modifying it.

Now, I say this consciousness itself is a creation of Nature: her functionary, her medium of working, her agent, her person, her delegate, and it meant to *subserve* her designs and purposes. This consciousness is equipped by Nature to perform its role, its task. Through instincts and desires, Nature propels the consciousness to play its part and further its (Nature’s) purposes. This part playing is done instinctively in the animal kingdom. In humans, it plays with the additions of the actuality of reasons. Thus, the role of this consciousness assumes greater importance.

Now, let us attempt a proper understanding of the role of this consciousness, the human consciousness, especially in the life-process.

We find that the function of this consciousness is to “culture” Nature. This consciousness is what we now regard as ourselves and by our conscious action we are shaping ourselves (body and mind), and the environment continuously. We shape our bodies; we affect and change the bodies and minds of others. We, by our actions, are continuously and constantly changing the shape of the world. Now, we shall also easily perceive that we function in freedom, not absolute freedom, but there is an element of choice in all our acts, though the area of choice might be different in different situations. And again, if we observe carefully we shall perceive that our choices influence others, influence procedures, and influence tradition. What is tradition? Tradition is the pattern of choice that governs a particular society and this is continuously undergoing modification by the free action of the individuals. These considerations can be summarized in the statement: the individual (a consciousness inhabiting a body) is an unconscious democratic factor in the world process (see aphorisms I & II of Masquism).

So far, we have been treating Masquism on substantial grounds. Let us now agree to include a certain mystical element in our inquiries.

Let God be considered as the ultimate basic Consciousness, and the phenomenal world as Its creature manifestation or Its projection, let us say Its *Masque* (pronounced as “Mask-q”, meaning cosmic drama, i.e. wearing His projection as His covering or *mask*, God plays His Play). Then, God is the Great *Impersonator* and the manifold world is His *Impersonation*; our bodies are His covering or masks and we, the individual consciousness, are His consciousness but *impersonationally* conditioned in the act of impersonating. But this conditioning is now involuntary, not a free assumption, not a free sportive limitation. We are God but self-forgotten or we are God in an entranced condition. The wonder is even if we accept that we are *tranced God*, that acceptance or recognition will not bring about its dissolution, but it requires a long and arduous process of conscious and cooperative part play, whose principles this thesis aims to explain; but we are anticipating. Let us dwell for some more time upon our *tranced* condition and try to understand its full implications.

First our condition is like that of actors who have forgotten their real selves and identified themselves with their roles. We are God self-forgotten, that is to say we are *tranced* users of one’s body and mind. This explains why we “suffer” our experience instead of knowing and enjoying it with artistic delight.

Secondly, we are constantly improvising our part. We do not feel that we are puppets helplessly driven to certain thoughts, feelings, and actions; we have the consciousness of choice of freedom to choose our course of action and our line of thinking. As we improvise and play our roles we are at the same time also shaping the course of the drama, i.e. the world or *Masque*. Thus, we are the shapers of the world as well as users of our bodies.

Thirdly, we are not the only or even the principal players of the *mask* that we consider as our body. Long before we became conscious or fully conscious, the mask or body was formed and our consciousness prepared itself to participate in the mask-play or life. So, God Himself is the main Player of the mask or body, and we are His co-players. Though we are co-playing His *mask*, we are not conscious of it because now we are entranced in His play. If we, as rays of God, were disentranced we would experience ourselves as Pure Consciousness, Light, Bliss, and feel ourselves wholly as God’s instruments, and experience life as pure artistic delight, without any personal craving or desire.

Now our thought process is desirous and egoistic. What we call “mind” is only a term to designate this desirous and egoistic thought process to which we are now subject. So, mind arises from the trance. Our consciousness, instead of being pure, non-desirous, and impersonal, is now desirous and egoistic, or in other words “*mindy*.” So, the mind is a kind of sickness with which we are afflicted as a consequence of our trance. We are now *tranced*, egoistic, or *mindy* individuals, playing our parts and shaping or culturing the world, however we are not conscious of this. By our eating, drinking, working, loving, fighting, creating, and destroying, we are fashioning ourselves and shaping others.

I say, whether we like it or not, or are conscious of it or not, we are serving God in His *masqual* or world evolution, and the exigencies of life serve not only to evolve the world but also to liberate individuals. Our body is material but we are spirit, the *tranced* souls, enmeshed and enslaved by material nature. Life is an adventure of our physical (*maskal*) as well as mystical evolution in which we should now consciously participate. Our bodies are, as it were, living sculptures, which God is fashioning, using us as His instruments, and for which task He now invites our Conscious Cooperation. According to Masquism, the supreme goal of life is the *factorization* or objectification of the ego, i.e. one’s apparent self, in the state of which one will experience the environment without a sense of otherness or, in other words, experience one’s own Essence, or will realize one’s ever-attained Perfection. All these ideas have been explained candidly with elucidations. The theory has been explained in modern scientific language using new terminology. But it is only the eternal truth or perennial wisdom.

In the beginning, my prime words were, “Man should live as a conscious servant of the Creator and Creatures.” I said, “Human beings are unconscious factors in the world process and they should be a *Conscious Co-operators*.” So, I called my findings “Geocentric” philosophy and “Masonic” philosophy. There are hundreds of pages of writings explaining them. I used to say, “Masonic Consciousness is the religion of humanity and reason.” Then, I connected my findings with God. I said the connection between God and the world is one of *Impersonation*. God is the *Impersonator*, the world is God’s *Impersonational Sport*, which is democratic in nature, and the ego or individual is God’s *Impersonational self*. The *Sport/Play* is really God playing at binding Himself and freeing Himself. From God’s point of view the play is feigned; it is His *Artistic Expression*. However, from the individual’s point of view it is real and it is because of his or her entrancement or delusion. Then I had the words: